

# The argument vpon the Epistle of the Apostle Saynt Paule vnto the Ephesians by D. Erasmus of Rotterdame.



**E**phesus was sometyme the chiefe cite of the lesse Asia, a cite superstitiously geuen to the worshipping of deuilles, and especially of Diana, for whiche cause it is called in the actes of the Apostles, the worshippet of Diana, not of Diana the hunkour, vnto whome the Poetes attribute bowe and arrows, but Diana with many pappes, whome the Grecians call Polymaston, and saye, she is the nourer of all maner of beastes, after Hieronims reporting. For the temple of Diana at Ephesus, was in the greatest estimation of al the world, so much that the Estranger tourists make special mencion of it, almost in al their writings. These men gaue their whole studies vnto curiouse artes and sciences: as we may gather where we reade, that at the preaching of the Apostles, they brought in theyr bookes of enchauntments, and burned them in the fyre, and whan they had coumpted the price, they founde it to be sixtie thousand sliuerlinges, as it is purposed in the xix. Cap. of the Actes. And therefore to thentent he might withdraue them from those great errors, he caried still among them thre yeares, traouaylling all that while, to the vttermoost of hys power, to bring the thyng to passe, that myght be to the profizable forwarde of their saluacion, albeit many of them made great resistance agaynst him, as he specifyeth hymselfe in an other place. And there he was cast to beastes: lyke as he maketh mencion, in his seconde Epistle to the Corinthians. And whan he departed from thence, he commaunded Timothee to remaine there still amonge them. And like as that Cite was full of Curiouse menne, and suche as were geuen to magicall artes, euen so had it many great learned men in it. By reason wherof, Paule, as he tempereth hymselfe according to the maners and natures of all men, maketh often mencion of deuils and spirites, whan he sheweth the difference of good men and bad. Besides these, he openeth certayne darke hard sentences. For there is none of his Epistles, that hath so darke and hidde sentences in it, as this to the Ephesians. So as it shoulde seme, that this Epistle was the chiefe occasion, why Petre wrote after this sorte. Euen as our deerly beloued brother Paule, according to the wisdom geuen vnto hym, wrote to you, yea, almost in euery Epistle, speaking of suche thynges: among whiche, many thynges are harde to be vnderstanden, which they that are bilentred, and vngable, peruert, as they do other scriptures to theyr owne destruction. Therfore because these men abode constantly in the fapth, he exhorteth them to continue and goe still forwarde, vntill they were become perfect: putting them in remembraunce, what manner of people they were, whan they were addict vnto naughtines, and did seruece vnto wicked spirites: and what they are become now, that they are engrafted vnto Christ: and teacheth them withall, that althoughe the grace of the Gospell was promised vnto the Jewes, yet that by the eternall decree of God, it was rightfully enlarged vnto the Gentiles also: and that he was a mynister ordained of God, to that same office. And forasmuche as he wrote this Epistle, being in prison, he exhorteth them, not to cast downe theyr hartes for his afflictions, but rather thinke, that they haue so much the more cause to reioyce. These  
A. I. things

## the Argument

things he treateth of in the first and second Chapters. In the other three he presenteth the fountaine of godly conversation vnto them, shewing what is to be folowed, and what is to bee auoyded: the dutyes of the husbandes to the wyues, and of the wyues vnto the husbandes: the offices of parentes to their children, and of the children to theyr parentes: the duties of maisters to their seruantes, and of seruantes to their maisters. This Epistle was written from the cite of Rome by Tichicus the Deacon, whome he speaketh of in the end of the Epistle, calling him a faithful minister. Ambrose saith furthermore, that he wrote it in prison, whan he was caried from Hierusalem to Rome, and liued vnder surtrie without the reines, in the timent that he had taken for hye.

The ende of the Argument

# The paraphrase of Erasmus vpon the Epistle of sainte Paule the Apostle to the Ephesians.

## The i. Chapter.

W<sup>h</sup>at an Epistle of Ihesus Christ by the will of God. To the salutoe, whiche are of  
Ephesus, and to them whiche be true on Ihesus Christ. Grace be with you and peace from  
God our father, and from Ihesus Christ. Blessed be God the father of our lord  
Ihesus Christ, whiche hath blessed us with all manner of spirituall blessing in heu-  
ly thinges by Christ, according as he had choise us in him, before the foundations of the  
worlde were layde, that we shoulde be holy, and without blame before him, thow-  
whiche ordeyned us before thow Ihesus Christ to be holy with himselfe, according to  
the good pleasure of his will, in the place of the glorie of his grace, wherewith he hath  
made us acceptable thow to the father. By whom we haue redemption thow in his blood,  
euen the largenes of sinnes, according to the riches of grace wherof he hath min-  
istryed us abundantly in all wisdome and knowledge. And hath opened vnto us the my-  
stry of his will according to his good pleasure, whiche he had purposed in himselfe, to haue  
it decayed, when the time was full, that he might set up all thinges perfectly by Christ  
(both the thinges which are in heauen, and the thinges whiche are in earth) euen by him,  
by whom we are made holy, and better these gifts by grace according to the purpose of  
him by whose power all thinges are wrought, according to the purpose of his owne will:  
that we, whiche before were in darkness, should be vnto the people of his glorie, in whom  
also we beleeue, for as much as we haue heard the word of truth, euen the Gospell of  
your saluation; wherewith when ye had beleeued, ye were sealed with the holy spirit of pro-  
mise, which is the earnest of our euangelium, wherewith we are assured of the purchased posses-  
sion, vnto the people of his glorie.

The i. ch.



**P**rese no apostle, nor of Prophets, nor of any man, but of  
Iesus Christ, whose business I take in hande, bring-  
ing sent, not vpon myne owne head, or by mannes Com-  
mission, but by the Authority and commaundement  
of God the father, whiche, by his sonne, hath com-  
maunded me to preache the doctrine of the Gospell  
among the heathens. I write this Epistle to all them  
that leade theyr lyfe as Ephesians, and leade theyr lyfe  
after such sorte, that they apply theyr endeuour to  
kepe them vnspotted from the vices and inconstan-  
cies of this worlde, and with a sincere conscience, be true to the Gospell of Iesus

Christ, not looking for reward of innocency and holynesse, any where else,  
than from whence they receiued the example: not waiting for the ende of their  
felicitie, of any other, than of whome sprang the beginning. In the meane sea-  
son, I write vnto you, not as those ble to doe, that measure their felicitie, by the  
dignities of this worlde, but I write, that God the Author of all goodnesse  
(whome some, we may call our father, not for that, that he created vs  
only, but muche rather, that being ingrafted vnto the body of Christ, we are  
increased into the enlargement of Chybern) maye dayly increase in you bys  
beneficence, wherewith he hath seely redeemed you from the transgressions  
of youre olde lyfe, and of iniquitye hath made you followers of innocencye  
and righteousness: and so continue you in consoide, that you maye bee of one  
mynde amonge your felix, and that being reconciled once to God, you maye  
satisfie, that you breake not (in falling to synne agayne) the promise,  
that you covenanted with hym, through Iesus Christ by sonne, by whom

Grace be  
vnto you &  
peace.

## The paraphrase of Erasmus vpon the Epistle

and with whom, he geweth vnto vs al thinges, whom also we hat from hence-  
forth woorthely call our lord, forasmuche as he hath set vs at libertie from  
the tyrannye of the deuil, with the paye of his holy sacred blood, and taken vs  
to himselfe, and hauing deliuered vs from the deuilles seruitude, hath made vs  
his owne. The seruitude is fortunate, that bringeth vs to Christ. Now brei this  
thyng happened not vnto vs by chaunce, nor by oure owne merite. But God  
the father of our lord Iesus Christ, is altogether to be praised on our behalfe,  
that of his free fauour, hath powred all gentile kyndnesse vpon vs, not besto-  
wying those thinges vnto vs, that pertaine to the vse of this lyfe, and bodelye  
susteynauce onely, but also those excellent giftes, that wayle to the saluacion  
of soule, and lyfe inmortall: which lyfe abydeth vs in heauen, through Christ,  
by whome the father hath set heauen gate wyde open. And because no maner  
shoulde be curious to aske, how cometh this so an exceeding fauour, from  
whence cometh such a wonderfull gentleness? It was so resolutely determi-  
ned through the goodnes of God, by an eternall decree, euen before the fou-  
dacions of the world were layd. For euen then he had chosen vs, that by his  
sonne, by whome he created, gouerneth and restoreth all thinges, our forner  
vicious liuing shoulde be wyped away, and we be cunnen holy and faultles,  
not onely in the syght of men, but also of God himselfe, who esteemeth man ac-  
cording to the secret affectes of the minde, and that, not with the error of Mo-  
ses lawe, (the severitie wherof is tryed vnto this purpose altogether ineffec-  
tuall) but with the beliefe and loue required in the Gospell, which wynereth  
more of such as be willyng, than the lawe enforced by rigorous compellyng.  
For it is not a perforce stroke, that the seruantes doe constrainedly, for feare of  
inconuenience, or for theyr masters displeasure, but that, that chyldren doe  
vnto compelled by love and good affectyon, which thyng was impossible to be  
performed by any strength of vs, had not God by his eternall decree chosen  
vs into the roume and heritage of chyldren, through onely Iesus Christ, vnto  
whome he hath so incorporated vs, through fayth and loue, that beying made  
his members we may be one with him, so that by this participation, we attain  
that thyng that was not due to our deservynges. And therefore we may in no  
wyse attribute any thanks vnto our selues. In asmuch as it stode with the  
good pleasure of hym, that is naturally good, to declare and manifest his free  
liberalitie bestowed vpon vs, more playne and open to the whole world. We  
(as concerning our owne strength) could not possibly be any thyng els, than the  
enemies of God, and very abject slaves, but that he hath reconciled vs to him-  
selfe, by Christ, to whome he loveth more than can be expessed, and of damnable  
tormentes, hath made vs acceptable deare chyldren. As long as beying snared  
with the daunger of sinne we were members of the deuil, we could neither love  
God, nor be loved of God. But inasmuch as his most deere sonne hath redeemed  
vs with the price of his most holy blood from the bondage of sin, and incorpo-  
rated vs as members vnto himselfe, the father cannot possibly choose but love  
those, to whome it pleased hym to make partners with his sonne. This benefite is  
surely inestimable, but notwithstanding such was the will a bounteous lar-  
geesse of almightie god, which although it be manifestly apparēt in every thing,  
yet it more peculiarly abounded vpon vs, forasmuche as he openeth vnto vs  
(as a merciful hearted father vnto his chyldren) the secret misery of his eternal  
boil, so many long yeres hidden from the world, the bondage wherof is most  
high



hygh wisedome and chiefe prudence, much more excellent than that knowlege, wherein being singularly learned in humayne disciplines, ye haue excelled o-  
ther sortes of men euer vnto this day. Whannes wit attineth the knowlege of  
the secretes of nature, a yet whan they are knowen to the bettermost they make  
no man any thing moze godly at al. But this secret mistery, that we here speake  
of, no reason of mannes mynde could attaine, onles God himselfe had opened  
it vnto our knowlege to bring vs to true perseuerant felicity. But if a man would  
aske, for what cause hath God kept it close so long, and now at length manife-  
sted it plainly: I haue nothing to answer, but that it so pleased the good wil  
of him, that willeth al for the beste, in as muche as he is goodnes it selfe. What,  
that is new vnto vs, is not new with him. For that that he shewed open to the  
world in sending his sonne now in the later dayes, was eternally decreed with  
the father and the sonne, albeir he would by his certayn & vnspeakeable counsaill  
haue it secretly hidden, vntill his determined tyme were fulfilled, to open this se-  
cret vnto mankynde, wherin the losses of tyme, that the people in times past  
mispend in vaine seeking saluacion, some by the outward obseruacion of Moses  
law, some by the studie of philosophie, some by superstitious religion & wor-  
shipping of demities, should be expelled, and the whole summe of all thinges p-  
apperteyne to true innocencie & to true goodnes, should be ascribed only to Christ,  
besides whom, no man ought to beleye any thing, forasmuch as he, being the  
only fountayne, is content to gratify our petition with any good thing, that  
is eyther in heauen or earth. For God the father hath appoynted him to be the  
head of all, that all men should depend of hym onely, and to trust to receiue at  
his hand, whatsoeuer is rightly to be desired, and to acknowledge that it com-  
meth of him, whatsoeuer he of his bounteous libetallie bestoweth vpon vs.  
By whome also, such a boundant felicity hath chaunced vnto vs, that we were  
chosen vnto the lotte and inheritaunce of immortallite, not of our owne deser-  
uinges, but because we were predestinate to it by his decree long ago, by whose  
arbitrement and power all thinges are ordred and disposed by his vnspeak-  
able counsaill on our behalfe, according to his owne wil, who, forasmuch as he  
is the best & the most wise, he cannot possibly wil any thing, but those thinges  
that are both best & wisest. Such was his determinate wil, that we should be  
called vnto this inheritaunce & fellowship of Christ, not for our owne desertes,  
but of his free benignitie, so that through the monition of the prophets say-  
inges, had in a manner fixed our hope in Christ promised vnto vs, yea eue afoze  
the truth of the gospel came to light: so that this benefitt should not be ascribed  
to the obseruacion of Moses law, but that al the praise should wholly rebound  
to the glory of the goodnes of God, who was content freely to geue it to vs by  
his sonne. Nevertheless we Jewes were not called alone to the promised fello-  
ship of Christ, although in distrusting the shadowes of Moses lawe, we haue  
embraced the truth of the gospell, wherof we trust assuredly to receiue true  
saluacion, yea without any helpe of the lawe at all: But you also albeir you are  
baptized, yet as soone as ye beleue in the same gospell, you were chosen in-  
to the same fellowship. For we are not debtours vnto Circumcission, in y we are re-  
ceined into the hope of immortallite, but vnto faith, which if you haue as well  
as the Jewes, what should let you to seeke the goodnes of god? The cutting a-  
way of y foreskin is a mark to differenc y Jewe fro the Gentien. But y mark  
of the gospel extendeth further & is not priated vpon the body, but in the soule.  
With this signe, all are marked indifferentlye of what nation soeuer they be,

What wit-  
nesses are  
prudence.

According  
to his good  
pleasure.

What his  
may to be  
sayd.

It is to be  
said.

# The paraphrase of Erasmus vpon the Epistle

that embrace the doctrine of the gospell, and beleeue his promisses. Some will  
 aske, what token is it, that discerneth the Christians from the wicked? Truly  
 the holy gost, and the inward affect (not a scrullie bonde affect, but such a one  
 as is commonly in good children) which maketh vs with al our heart to beleeue  
 the promisses of the gospell, yea although they do not yet in this world present-  
 ly appere. For þe experience wherunto we are engraffed, shal not be fully pre-  
 foined, but at the resurrection of þe bodies. Howbeit, he groweth by his spirit  
 in the meane season, as a pledge & earnest of þe promised experience. As thy  
 token we are surely certified, þe god accepteth vs for his childre, not doubting,  
 but he wil take his owne to himselfe, whō he hath redeemed by þe deathe of his  
 sone. For þe mercifull gentleness of god is desirous to winne many, & wold haue  
 his magnificence most specially knowe & notified to mankind, whiche þe more it  
 is opened abrode, þe mo shall speake of it. God in times past saied peculiarly  
 for þe Jewes, in that he deliuered the fro the scruitude of þe Egipcians. But it  
 was a small matter, to haue þe goodness of god let forth only in one natio. His  
 will is to be played & extolled of al mē, inasmuche as he hath frely redeemed al  
 fro the bondage of sinne. For þe he esteemeth as pertinent to his glory, þe not only  
 the Jewes, but al the nations of þe whole world through beleeif of the gospell,  
 should be partakers of saluatio.

Wherefore I also aske that I haue of the fath which is here in the Lord Iesu, and thus  
 once all the (sinners) cease not to give thanks for you, making mention of you in my prayers:  
 that the God of our Lord Iesus Christ, the Father of glory, maye geue vnto you the spirit  
 of wisdom & reuelation by the knowledge of him selfe, & light the eyes of your vnderstanding, & so may  
 knowe what the hope is, wherunto he hath called you, and howe rich the glory is of his inheri-  
 tance vpon the saintes, and what is the exceeding greatness of his power to keepe vs,  
 in which beleeue according to the working of that his might power, which he wrought in Christ,  
 when he raised him from the dead, and set him on his right hand in heavenly things, about  
 all rule, and power, and might, and dominion, and about euerie name þe is named not in this  
 world onely, but also in the world to come, and hath put all things vnder his feet, and hath  
 made him head of the congregation, which is his body, and the ful-  
 filler of him, that is Christ all in all.

For this consideration, I passe not whether you be circumsised or not, which I ser-  
 uant toke in you of euangelical saluatio, first in that you haue reposed your  
 whole trust in the lord Iesu, that in that you declare your Christian charitie to-  
 wardes al kinnes the members of Christ. For this cause I cease not to geue  
 thanks for you. For euangelical sinceritie is of suche efficacy, þe it causeth vs to  
 be glad of other mennes comodities, no lesse than of our owne. And I make al-  
 waies mention of you in my prayers, wherby I daily call vpon God for þe ad-  
 uancement of the gospells businesse, & he, which is god of al sortes of people in  
 differētlie, & of Iesu Christ also after his humane nature, of whō also Christ  
 hath to be god vnto whō, as bene the sūer; & fountaine of al goodes, the fūnd  
 of al glory both wholy belog, maye geue vnto you, more & more þe earnest token  
 of I haue spoke, his spirit, to inspire into your mindes this heauenly wisdō,  
 and the knowledge of this myserie that you maye knowe hym, that is the only  
 auro; of all healiche, & that you maye behold hym in the meane while, as it were,  
 with eyes, not with bodily eyes: but with the eyes of the heart and mynde, that  
 see through the light of faith, wherewith the thynges are also seen, that are to  
 come, whiche cannot be seen with the grosse bodily eyes: wherby you maye  
 knowe that, which no humane philosophie tracteth, hath blessed the church  
 cannot is, whiche he hath called vs to trust vpon: and how excellent þe dignitye  
 of

Which is þe  
 earnest

Where the  
 apostle saith  
 glorie.

The next

Every good  
 thing cometh  
 of  
 his grace.

# of S. Paule to the Ephesians. Cap. ii. Fol 111.

of this most precious inheritance is, which the Lawrites shal receiue, & howe great the largenesse, and how exceeding the graine of his power is, which he declareth eue now in vs: the which also (as it were with a certain secret enforcement & cannot be expressed in tongue) hath transformed & altered vs fro our olde estate, after such sorte, that we content al other things, & trust onely to him, & concerning those things which we se, we hope after such things of him, as we se not, & such as he hath openly declared before in our head Christ: who of his mightie power hauing raised from death to life immortal, he hath raised vnto so high honour, that he hath set him on his owne right hand in þe Kingdome of heauen, & given him autoritie ouer al other rule, potestate, power & lordship, and euery other name of dignitie or power, how excellent so euer it be: & thus these afore rehearsed, eithen in this worlde or in the worlde to come, that he may be lord not onely ouer bodely and earthly things, but also ouer spirituall and heauenly things. And for as much as he hath subdued al things without exception vnder his feete. And to make our hope more stedfast and certain, that we shal also come to the felowship of the same glorie, for as much as he hath made Christ lord ouer all things, his pleasure was also that he shoulde be the head vnto al the whole flocke of the beleeuing, that cleaue so fast to Christ, as the whole body is coupled to the head, that the one can not be distanced fro the other. Finally the glorie of the head is common to the rest of the members, wherunto the head is so straiue, that it powerth his good nourishment vnto euery one of them. The body is not perfect, unless the head be at it: and the head wanteth somewhat, if the body be not set to perfectly consummate in all his members: wherunto Christ doeth continually poure his excellent gifts in such wise, that by himselfe he fulfilleth all things, and liueth and reigneth now whole and entirely perfect, hauing his members vnto himselfe.

The hath  
brought in  
Christ .xc.

And hath  
made him  
lord ouer  
all  
things  
that  
be.

## The ii. Chapter.

And you hath he quickened, when ye were dead in trespasses, and sinnes, as the tithes in your past: ye walked, according to the course of this worlde, euen after the gouernour that eithen in the eye, the spirite that now liueth in the chylde of vndelete, among whom we all had our conuersion also in your past, in the lusts of our flesh, and fulfilled þe will of the flesh and of the mindes: we were by nature the children of wrath, euen as well as other. But God hath us in mercy, (as his great love wherewith he loueth us) euen when we were dead by sinnes, and quickned us together in Christ (by grace are ye saved) and raysed us up together with him & made us sit together in him among them of heauen in Christ Jesus. What is to come to come, he might shew the exceeding riches of his grace, in kindness to us with whom Christ Jesus. For by grace are ye made (all) chosen together, and that not of your choice. It is the gift of God, and cometh not of works, lest any man should boast by his selfe. For he is in his workman shipp, created in Christ Jesus vnto good works, which God ordeined, that we should walk in them.

The sette.



When we make me this, how the father hath begun in a manner to accomplish euen now in you, that that is accomplished already in Christ, & shal be afterwarde accomplished in you. Christ dyed and rose again, & shal neuer after dye any more. Cries he was not subiecte to sinne, albeit, forasmuch as he took vpon him an humane bodie, he was subiecte to mortallitie. He be wise, like as Ius is a certain death of the soule, and the forewarning of eternall death: euen so is immortall a certayne life of the soule, and the beginning of eternal life. But of this manner of life, God, that createth his spirit, is the prince. And the be-  
ginning is þe nature of death, hauing also a spirit of his owne, wherewith those that

be



## The paraphrase of Erasmus vpon the Epistle

be inspired, are capt into the pleasures of this world, and plainly distrust the promises of eternal lyfe. Christ dyed for our offences, and rose agayne to make vs sure of the immortallitie to come. In the meane tyme, after hys example, you also being engrafted to Christ through baptisme, are dead to your sinnes and wickednes: whererin as long as you liued vngodly, you were dead in deede, for as muche as you had assurance in nothing, but noyome shadowes of good thinges, wherewith this worlder for a tyme ofstraueth suche, as wauryng the spirite of God, are lead by the spirite of Satan, whose straunge in the meane while is permitted ouer this lower element. His spirite (I say) and he himselfe setteth out as it were his own power in them, that hauing no trust in the promises of the Gospell, set they whole felicitie in vniuersall and transitory thinges: and geue no care to God the father, that allureth them to true felicitie, but had leauer serue that wicked cruell maister, whome in tymes past you serued, and not you alone, but all we also. For altho the law restrayned vs from the worshiping of Images, yet our lyfe was altogether defyled with noysome lusing of corporall thynges, by the enforsement wherof, we passed of the tyme, not boyng those thynges, whiche the holy ghost commaunded, but those that our owne mynde, geuen to fleshly affectes, had vs doe. By reason wherof it came to passe, that like as they, which are incorpored to Christ through faith, aspretayne to the inheritance, that is promised to obedient children: euen so we as disobedient children, should haue belonged to a quite contrary inheritance: that is to say, we should haue becomen the companions of hym, to whome we had toynd our selues. That death is eternal, that is appointed to the wicked.

Wherunto we also were subiect, as muche as other, touchyng our owne state, and condition. God had abdicte our selues vnto it of our owne free choice, but it was not in our power to wynde vs agayne out of that most miserable servitude. Nowe you haue heard of our deaht, now you haue harde of our destruction, but wherof cometh lyfe, wherof cometh saluacion? Truly not of our desertes, nor yet by the benefite of Moses lawe. Whence than? Surely of the free largesse of God the father, whose bounteousnesse and louyng affection is so plenteous and so exceedingly great to mannynde wards, that he hath not onely not punished vs according to our desertes, but also when we were dead by reason of our sinnes, he hath called vs agayne to lyfe together with Christ. This I say, was not of our deserting, but came off free gyfte. And he hath not onely called vs agayne to lyfe with hys sonne, but also he hath carryed vs vp fro these thinges þat are benethe, vnto the thinges that are in heaue, as there hath placed vs through Christ Ies⁹: by who we haue indifferently together what socure he (our head) hath: as do possesse now in hope, all þat we shal shortly after possesse in very deede. Thus it was his will, that at the resurrection, when his promises shal evidently appeare, he may declare his most abundant libeallitie, which he praised hi of his free goodness to power vpo vs, not for our own good dedes sake, but for the merites of Ies⁹ Christ. For the thing is often to be reheralded, þat ought to be fixed moste deply in your hartes. It cometh of free grace, I say, that you haue obtained saluacion, from the destruction, wherinto you were tangled: lest ye should followe the error of some of the Jewes, which thinke to be saved for obseruing the preceptes of Moses law. You are enredeed for your saluacion to faith, wherby ye beleeued the gospell, as yet you may not brag of faith, as though it come of your selfe. Christ loued you first, as hauing drawen you to himselfe, he hath geuen you power, that you should loue hym agayne.

On the con-  
trary of un-  
believe.

God were  
by nature  
the child  
of wrath.

But God  
willeth vs  
to be in  
mercy.

My grace  
accre  
make safe.

It is the  
gift of God.



And he it is, that hath freely powred into you the gift of sapth: by the whiche you should set darknes apart, and see the light of the Gospels herie. It is wholly therefore to be ascribed unto his free gift, so that no man hath therof to boast as though it were of his owne. In that we are created, we are indebted to God. Againe, in that we are regenerate by sapth and baptisme, and as it were made a newe, after an other manner, we are disioined from the frienshipp of our parent the sinfull Adam, and engrafted in Christ, the prince of innocencie: to the intent that by the helpe and example of him, we should from henceforth apply the offices of true godliuesse, & that renouncing the olde man, we should represent the new man in newe bedes, and become so ferre unlike to our selues in condicions, that a man might iustly say, it were not we. For God, by the doctrine of the gospell, hath opened vnto vs the reward of Imortalitie, to the intent we should preace hard vnto it through innocencie of lyfe and well being. For the euangelical faith is not an idle matter, but hath an inseparable companion, charitie, whiche causeth more duties to be done of the willing, than the preceptes of the lawe are able to enforce of the constrayned.

Wherefore, remember that ye being in ympe perfect Gentiles in the flesh, were called vnder circumcision from that which is called circumcision in the flesh, whiche circumcision is made by bandes. Remember (I hope) that at that tyme ye were without Christ, being without faith & common welth of Israel, and strangers from the sacramentes of the promises, and had no hope, and were without God in this world. But now by the merites of Christ Iesu, ye which sometime were farre of, are made nye by the blood of Christ. For he is our pease, whiche hath made of both, one, and hath broken downe the wal that was a stoppe betwixt vs, and hath also put away, wholo his flesh, the cause of hatred, even the lawe of commandementes contained in 4 letter written, for to make of thynne one newe man in him selfe, & making pease, and to recomple both vnto God in one body throughe the crosse, and shew hatred thereby: and came and preached pease to you whiche were a fence of, and to them that were nye. For throughe hym we both haue one entrance, in one space vnto the father.

The yoke of Moses lawe is not layed vpon you. For one onely lawe of Christ: all Charitie is sufficient to accomplishe all duties. The Jewes are not indebted to theyr lawe for theyr saluation, but yet you are so much more bounden to the goodnesse of god, as you were more farre of than they from the true worshiping of god, & from true religiõ. Therefore yf ye may the more vnderstande, how muche you are bounden to the bounde of God, for being nowe as ye are, your dutie is to remember, what ye haue bene afore tyme. For you were sometime heathens, after the corporall distinction of kynred, whome the nacion of the Jewes, bragging of their carnal circumcision that is done with handes, name contumeliously uncircumcised, and repute them for prophane persons and abominable, supposing this felicitie, that was promised long agoe by the oracles of the prophetes, to belong peculiarly to themselves: and not vnderstandyng that they be reputed as uncircumcised persons before God, whose inward mynde are uncircumcised. But you at that tyme were uncircumcised both in body and soule, being so muche more abject & in miserable condicion than the Jewes, in that ye had no hope of Christes benefite to youwarde, that is to saye, because you were utterly astranged, as well from the tytle and frienshipp of the nation of Jewes, vnto whome he seemed to be peculiarly promised, as also excluded from the covenantes of God, wherin he promised in saying to Abraham the father of that nation. In thy seed shall all nacions be blessed.

## The paraphrase of Erasmus vpon the Epistle

But not by the means of Moses law
For he is our peace.
Which he kept.
making peace.
It is you which were a fence of
 And to bee briefe there remained no apparent hope of your saluation, in as-  
 much as being worshippers of beastes, ye had no knowledge in this worlde  
 of the true God, where as the Jewes called him they God, and he again cal-  
 led them his people. Accusyd therefore, as soone as the truth of the Gospell  
 shewd forth his light, Christ turned the course of thyngs by the house,  
 and broughte so to passe, that you, which seemed nothing to pertaine vnto  
 God, were nowe hope moste nere vnto him not by the circumcision of the foie-  
 skine, but by the blood of Iesu Christ, with the price wherof ye were not on-  
 ly deliuered from the sinnes of your olde conuersacion, but also reconcyrd vnto  
 God the father. In tymes past, you were at discorde with the Jewes, yea  
 you were at discorde with God: but Christ the Author of peace and concord,  
 strooke away all the difference of circumcised, and not circumcised: he roke away  
 the ceremonies of Moyses law, as it had bene a wall, that beynded the concord  
 betwene the Jewes and the Gentiles, so that two sortes of people, being a-  
 fore most ferre differens one from the other, should agree and growe together  
 in one, utterly expelling theyr olde grieues. For before Christs cummyng, the  
 gentiles did wonderfully abhorre the Jewes obseruances, as superstitious  
 thynges: and the Jewes contrariwise were in such conceits with themselves  
 by reason of their ceremonies, that they held all such accursed as were without  
 them. Christ therefore by his wonderful deuite, abolished and broughte out of  
 use that hated lawe, that consisteth only in the prescribed carnall ceremonies,  
 so that he would neyther aduenate the Jewes, nor presse the Gentiles with the  
 burthen of it, for he being very God, and very man after the fleshe, obserued  
 the commaundementes of the lawe, and yet he testifyed, that the saluacion,  
 which he broughte after the spirit, belongeth no lesse to the Gentiles than to the  
 Jewes, so that now you should neyther be abhominable because of your un-  
 circumcision, nor the Jewes any flouter because of theyr circumcision, but  
 that in dispatching the olde cankerousness of bothe those nations, he mighte of  
 two make one new, so growe together into one new man Christ, the common  
 faultour indifferentlye of them both. And lyke as he made the Jewes and the  
 Gentiles at one betwene themselves, even so he made them both at one with  
 god, that there should be nothing to brake the atonement, but that the thynges  
 in heauen and the thynges in earth, should bee ioyned together as it were into  
 one body. The death of Christ, which he suffered for our sinnes, hath binde  
 us to God, with whome no man is at peace, that hath belyghed in synne. And  
 forasmuche as this peace is bestowed both to the Jewes and to the Gentiles  
 indifferently, there is no cause, why either of them should thinke them better  
 than the other: specially in asmuche as the pledge and gage of the holy ghost,  
 wherof we spake a litle before, is geuen commonlye to them both, without  
 difference. Nowe howe it came to passe, that that saye by inspiracyon prophesied  
 long agoe, should come. For Christ hath not offered the doctrine of the gospell  
 to the Jewes only, vnto to whom this blessed felicitie seemed to be peculiarly  
 promysed, and whiche also after theyr soie, were the true worshippers of  
 God. but also vnto you, which were ferre of, bothe from the kindred of the  
 people of Jewes, and from the worshipping of the true God: teaching there-  
 by, that throughte his deathe, bothe the flockes of shepe should goe together  
 into one shepfold, and knowe hym to bee theyr only shephearde.

Prayers that hath opened unto us the entrance to the father who before was displeased at our sinnes, and none other hath opened this entrance to the Father, than he who hath opened the same to the Gentiles: but we are all bound to him alone: in that we are no more to approach both to that merciful Father, having confidence in that common Father, which universally is adored: thus we direct us into the hearts of us both.

It is now therefore peace not dangerous and is contrary but contrary to the country and  
of us now held of USOB and not in peace and the spirit and prophet,  
it is a great benefit being the first of the world and the first of the world  
to be the first of the world and the first of the world and the first of the world  
to be the first of the world and the first of the world and the first of the world

Now therefore, to the intent you may be not shaken nor leaved the truth because you came out of the flock of David or Abraham as concerning the number of the tribe, or because ye are worthy of the name of Israel as Abraham, as after the spirit, ye are citizens and brethren of saints—pertaining to the house of God which is builded not of the Jewes only—but of all them that truly believe the Gospel & he for whom is of this house are the Apostles the preachers of the Gospel and the people are to be wrought together in brotherly prophecies, that the gifts of the Gospel house may be indifferently common to all men & so they may be one house as a table served and so be their Jesus & build is the chief head stone of this building which being laid in the corner completely and kepreth the walls together on both sides by his holy power and coupling all the building of the believers—compacted together on every side by Christ—so that each man a perfectly help up in his temple, constituted of the Lord Jesus Christ of this holy building you are all a part thereof, like twelve stones laid upon the same foundations and holden together of the same corner stone & you make in pictures of inward and spirit, unto God on holy habitation supported from all sides and border of life & have been reserved into His temple but Jesus but to this temple as they presently indifferently that embrace the faith of the Gospel

## Chapter 11

The latter








### The paraphrase of Erasmus upon the Epistle

[illegible]

## Chem. Chapter.

I therefore with the same confidence as before submit the same to you  
 for your consideration. I am, Sir, very respectfully,  
 Your obedient servant,  
 J. M. Smith

to 100%


 The stamp is a small, dark, rectangular mark located in the upper left corner of the page. It contains a diagonal line running from the top-left to the bottom-right.

[illegible][illegible][illegible]

### The paraphrase of Erasmus upon the Bible

[illegible]





The paraphrase of Erasmus upon the Bible

[illegible][illegible][illegible]

Some touching that instructs as we are of matters of our bridge no more is  
 but an other book as I should say in the world. It is a great perfection  
 not to be moved with anger, but men are taught the better to know what  
 any case of anger comes to our minds, as the school of the wise, the  
 with a saying, a testimony, and a saying, what it will be for him if he be  
 out of his mind, for he is not the man, a better. And if he be not a  
 brand, but a better, but the better, as the man, as the man, as the man  
 from out of our stomachs, for the better, in the world, as the man  
 the earth in the night, as the man, as the man, as the man, as the man  
 for the man, as the man, as the man, as the man, as the man, as the man  
 to be a better, as the man, as the man, as the man, as the man, as the man  
 broken through water and be, as the man, as the man, as the man, as the man  
 for the man, as the man, as the man, as the man, as the man, as the man  
 is, as the man, as the man, as the man, as the man, as the man, as the man  
 give place to make, as the man, as the man, as the man, as the man, as the man  
 the color, as the man, as the man, as the man, as the man, as the man, as the man  
 from, as the man, as the man, as the man, as the man, as the man, as the man  
 to be a better, as the man, as the man, as the man, as the man, as the man, as the man  
 for the man, as the man, as the man, as the man, as the man, as the man, as the man

[illegible][illegible]





[illegible]

But how do filmgoers with the most sophisticated tastes of contemporary film culture react to the film? In a 1996 interview, the film's director, Michael Winterbottom, said that the film was "a little bit like a bad joke" and that it was "a little bit like a bad joke" and that it was "a little bit like a bad joke".

### The parallel of Erasmus upon the Epistle

The first of these is the fact that the majority of the population of the United States is of European descent. This is a fact which is often overlooked, and which is of great importance in understanding the history and development of the United States. The second fact is that the majority of the population of the United States is of European descent. This is a fact which is often overlooked, and which is of great importance in understanding the history and development of the United States. The third fact is that the majority of the population of the United States is of European descent. This is a fact which is often overlooked, and which is of great importance in understanding the history and development of the United States.

[illegible]

其 他 情 况

I have received of the "Herald" a copy of the "Herald" for the year 1857. It is a very interesting and valuable work, and I have no doubt that it will be found to contain much valuable information. I have no doubt that it will be found to contain much valuable information. I have no doubt that it will be found to contain much valuable information.

## ■ brief case





in the congregation, This is a parable concerning whatsoever will not weigh,  
Whelp, receive has their birth in the great waters for like as Cana is one  
town the father sent on it, he have a wine to be at one time in it And albeit  
this matter importeth greater care than can be now presently ex-  
pressed yet it is not to have applied the same unto this case that may  
man should let it as with some other to let him be more than to let it in context  
that both he and the other one (Christine) such as Cana joined his con-  
gregation, I would not be united unless I to him to I may as well be the wrong  
part, not only to make her his hand and a day, as her companion to live together,  
but also to receive her for it's authority and that he hath her her And then  
God that is love is much longer to gather good, as can both parties be their  
blessings accordingly.

¶ The 21. Chapter.

[illegible]

the first

[illegible]

great unto your father and mother at all their heart is Christian commaunde-  
 ments. For this is the end thereof of nature and reason, that we should  
 be obedient unto those that be our betters in birth & us into the world and  
 bring us into the by whose goodnes we are created and brought up. And  
 so we shew the great love of god commaundeth the same and saith honou-  
 reth, after a by mother. And it was not enough to leave that commaundement,  
 as it doth in the other commaundements. And that doth do no more but & you  
 must not leave it. But he added a few words more so as to alter from the rather  
 to do that which is good and their thought that all honest ought to be done  
 freely without respect. But what hath added hath the scripture promised. And  
 it may happen well into the law, and that thou mayest be engaged upon  
 earth. Therefore it is to be thought that persons not to be worthy of long life that  
 is disobedient and rebellious against them, by whom we have received the life  
 of us. And on the other part your fathers as if not your accusers & the pedit-  
 er of your consciences, thinking that you may lawfully do to the what you list

## The paraphrase of Erasmus vpon the Epistle

They are children, and not bonde seruauntes. Let gentleness mitigate auer-  
 sitie, you must beware that through wantwardnes of your owne age, or through  
 strays dealing, or immoderate forwardnes, you amend them not, but prouoke  
 their stomakes to bee worse. In case they doe amisse, by reason of youth, they  
 ought so to be admonished, that they may be rather taught than discouraged.  
 Let this be the speciallest point of your charge, so to enioyne them with mo-  
 nitions and instructions from theyr tender yeares, and so to allure them with  
 the examples of godlines, that it may appeare, they were brought by vnder  
 Christian parentes according to the doctrine of Christ. For by this meanes  
 shall they sooner be brought to good frame, then with threatenings, or crueltie, if  
 they be taught and not altogether compelled, you seruauntes, let it appere by  
 you, that the profession of the gospel, hath made you better and more profita-  
 ble. And the duetie that other doe to their maisters, vnto whom they are bound  
 after the temporall condition of seruitude, Ioke you on your behalfe doe it  
 much more abundantly. For the office of baptism is not to geue this liber-  
 tie, that you shoulde bee in bondage no more, but that you shoulde doe youre  
 bounden seruice the more diligently: not that your will shoulde be to disdayne  
 your maisters, because they are become brethren with you in profession, but so  
 muche the more you ought to haue them in reuerence, and bee the more astraide  
 to offend them: For do not, as the common sort of seruantes doeth, your due-  
 tie for feare, and in your mynde curse them and watche them: but with an up-  
 right sincere conscience obey them, considering this with your self, that you do  
 this duetie vnto Christ, vnto whose will you are obedient, although peraduen-  
 ture your maisters deserue not that obedience. By this meanes shall it come to  
 passe, that you shall not be lyke to the common trade of seruantes, that doe  
 theyr maisters commaundementes, while they be presently in syght, for feare  
 of displeasure. But as soon as theyr eye seeth them, than they will do  
 as they luste. In dede thys is to serue vnto the eye and not of a conscience, and  
 working elles but to couer to please men and not Christe. In whose syght no-  
 thing is acceptable, that is counterfactly done or els by coercion. But be you  
 as it becommeth the seruantes of Christe, hartely and saythfully courteous &  
 diligent in your duties doing towarde your maisters, not because necessarie  
 enforseth you, but because God so willethe you. And see you alienate not your  
 selues from doing your duties, albe it you haue croked and toled me to your  
 maisters, For in dede it is an expedient forwardnes of the Gospel, that you  
 shoulde be courteous vnto them, so that your obedience turne not vnto ingo-  
 dlinesse. And consider with your selues, that you doe that vnto Christ, that you  
 doe vnto them for the Gospels sake, and that you doe it vnto God, and not  
 vnto men, inasmuche as you doe it to men for the loue of God. And in case you  
 tolme them vnto Christe, through your diligence, it is a right well bestowed  
 boote. But and if they be themselves withthankful, yet know you for a cer-  
 tainie, that no man shall lose the rewarde of his well doing. And although he  
 shall not receiue it at mans hand, yet he shall once vndoubtedly receiue it of the  
 lord, not onely the bondman but also the seruant, whatsoeuer good turne he  
 shall hartely bestow vpon an withthankful man. Now to conlude like as those  
 bondseruauntes that professe Christe ought to be so much the more profita-  
 ble vnto their maisters, euen so is it requisite, that christia maisters be the more  
 gentle in commaunding their seruantes, and in their behauiours to vse them-  
 selves

Ye seruants  
 be obser-  
 uant to your  
 bondes ma-  
 sters, &c.



lives in such wise, as the y may appeare, to count rather to be loved then feared, and to be hartely louing vnto they: bond seruantes, inasmuch as they be receiued into the felowship of brethren: and not alwayes ready to threaten and to beate, as the common sorte of maisters is accustomed to doe. Let your seruantes perceiue, that you are become the more gentle by reason of the Gospel, so as they also may the rather be assured vnto that professio as well as you, if peradventure they haue not yet alreby professed: and confide, that maisters auaritie is but a temporall thing and onely established by mans lawe: And for all that it becommeth not vs in any wise to disturbe it: yet neuertheless there is no respect of persons with god. For he maketh neuer a whit the lesse of any ma because he is a bond seruante, nor maketh the more of any maier, because he is a gentleman borne. According to mans lawes, you maisters haue power ouer your seruantes vpon earth, but for all that in the meane tyme you haue a maister in heauen as well as they. And hys will is, that you care for yonce seruantes commoditie, through reasonable commaunding, and not to presse the with tyrannie. These thynges that we haue hitherto treated of, tend to this end, that you should aswell be lyke vnto your head Christ in holynes of life, as to agree together among your selues in mutuall conioynde,

Finally my brethren, be stronge through the Lord and through the power of his might. The teste.  
 put on all the armour of God, that ye maye stande against the assaults of the deuill. For we wrestle not against bloode and flesh: but against rule, against power, against worldly rulers, such gouernours of the darkness of this worlde, against spirituall stronges in heauy thynges. Wherefore take vnto you the whole armour of God, that ye maye be able to resist in the such daye, and haue perfect in all thynges. Stande therefore, and your loynes girded with the truth, having on the breastplate of righteousness, and having shoes on your feet, that ye maye be prepared for the Gospel of peace. About vs, take to you the Glorie of faith, whereby ye maye quench all the fiery darts of the wicked. And take the helmet of saluation, and the sword of the spirit, which is the word of God.

Nowe this remayneth for a small conclusyon, that forasmuche as the wicked doe lay sundry engines to ouerthrowe your tranquillitie, you must also be armed with a strong lustie inward conscience to resist them, not with the ayde of your owne powers, but by the meane of the lord Iesus your defendour, who will not suffer hys bodye to be desolate. Verely as for vs, we are feeble members, but he is valciant and mightie, that hath taken vpon him to be our protectour. Desyre therefore of him all manner of spirituall armour and weapons, that therewith being in every poynt surely harressed, you may be able to stand valciantly agaynst the assaults of the deuill. For we haue not watre and battayl with men, whose tongues our dutie is to overcome with pacience. But our battayl is with wicked spirits, the enemies and foes of Christ, whose champions and instrumentes those are, that ragingly assault vs. And by the ministry the pynces and powers of devils grow battail agaynst vs fro aboue, and exercise theyr tyranny vpon such as be addyce vnto them through the naughtinesse of this worlde, and lay waye in the darkness of this worlde for those that loue the light of the Gospel. Agaynst those (I say) we must necessarily abyde battayl, and they are not onely mightie of strength, but also exceedingly perfite in spirituall pollicie and that in the coastes of the ayre, so as they may the easilier come vpon vs, and so as it is the harder for vs to apprehende  
 C C II them.

## The paraphrase of Erasmus vpon the Epistle

them. To waite agaynst this kinde of enemies, no humane weapons nor armour can doe any good. But it is the onely armout of God that must defende vs from harme. Therefore as often as you must entre battayl with your aduersaries, doe alwayes, as noble warriors are accustomed, when they haue a doe with a dangerous enemy. Set on all your harness, and doe euery thing accordingly, that when the danger of the battayl shal be, you may be able to kepe your place, and steadfastly stand vpon the sure rocke Christ. When menne goe to warre one agaynst an other, firste they couer themselves on euery syde, that they lyenot open any way to their enemies ordinaunce. Then they make ready to beate backe the invader. The middle partes of their bodie, because of the tendernes, they gird with an Apron of maille. The vpper partes they harness with a brest plate. Vpon the legges and fette they weare bootes, and an helmet vpon the head. Then on the lefte syde a shilde is buckled, to kepe of all arrowe shot. And so in like case, you that haue spiritual battayl, with wicked spirites continually, in steele of the girdle, put on trueth to gird vpon the loines of your mynde, so as you stande vpryght and shyne not at any naughtie enticement of false goodes and false opinions. For the brest plate, put on innocencie and righteousness, to kepe the inward partes of your mynd safe and sure with the mayles of vertue and godlines. For bootes to put on the legges and fete, loke you haue a sincere affection that couereth after nothing, but such thinges as be heavenly, and is asayde of nothing but onely of vngodlines: so as you may be alwayes readilye prepared to defende the Gospel, whose defense consisteth not in stryng of tumulte but in patience and quietnesse. And for that cause sake it is called the gospel of peace. The preachers wherof, the prophete in times past respecting, was in an admiration to conside how excellently saye their fete were. But we must diligently see þ we haue in continual readinesse on euery syde, þ buckler of saythe, wherby we maye assuredly trust to all the promyses of God. What leaue so euer happeneth, with this buckler it shal be vanquished: what fyre hartes so euer our subtile aduersary shal chynowat vs, this buckler shal kepe them of, so as none of them shal prece any parte of oure liuely members. For what thing can wounde the soule, that deserveth death it selfe. And if you haue also with this buckler, the helmet of a vigilant mynde, that can take good circumspect hebe, you neede not in any wise to be afraid of your health. Finally, haue alwayes in your right hand the woode of the spirite, aswel to cut of naughtie lustes from your mindes, and to prece to the inward partes of the harte, as also to kepe of the resistours of the gospels veritie, and to suppress falshead, that trurth may preuaile. This woode is the woode of God, that preceith with a constant power of sayth, not after the manner of mannes cutting reasoun, but rather cnieth through than couterth. For the woode of man is but a weakke boattide woode, so muche as it cnieth onely of vayne transitory matters: But the woode of god is eternall, and can skil of nothing but of heavenly thinges, and preceith through bryn the loyntes of the soule, and searcheth euen to the inward boones and myrry. These be the enemies that Christians haue battail withal, whereas with men they are at peace: And these are the weapons wherewith they defend themselves and get the victorie, not with their own powers, but by the helpe of Child the mightie Captayn, through whose luckie aide theye battayl hath good successe.

And praye alwayes with all manner of prayer and supplication in the spirit: & watche thereunto with all industrie and supplication for all sanctes and for me, that perseverance may be geuen vnto me, that I may open my mouth freely, to breake the secretes of my gospel (whereof I am messenger in bonds) that therein I may speake freely, as I ought to speake. But that ye may also knowe what condition I am in, and what I doo: Tychicus the well beloued brother and faithful minister in the Lord, shall shewe you of all things: whom I haue sent vnto you for the same purpose, that ye might knowe what case we haue in, and that he might comforte your hearts. Soe take he vnto the brethren, and loue with faith, from God the father and from the lord Iesus Christ. Soe take he with all them, whiche loue our lord Iesus Christ faithfully. Amen.

Therefore it standeth vs in hande to praye alway vnto him with continual supplications, and to besyethis of him from the bottome of our hearts, without ceasing in our prayers day and night, that all sanctes may haue the upper hand by this sword of the spirit. And it is also your buerie, to helpe me with your prayers, and to beseeche God that he would geue me plenteous perseverance of the gospel, whansoever I shall preache it: and that it would please him to vse my mouth as an instrument vnto his owne glory, and to your saluation, so as I may boldly and without shaking declare vnto all men the mistical doctrine of the gospel, wherunto all men are called indifferently. And that I be not hindered by suche as labour by all possible meanes, that the gloire of the Gospel should not be spied abroad, for the doing wherof, I am made an embassadour, yea such now being laden with chaynes, and suffering exceedingly, that I may boldly goe about the office committed vnto me. And that this mind may still perseuer with me vnto the ende, and that by the helpe of Christ, I may freely speake, as it becometh me to speake. For it is a rebuke for a preacher of the gospel to be afraid of any thing, that should hinder him from doing the office of the gospel. To conclude, as concerning the state of myne owne things, & howe the matter standeth with me here, you shall knowe all of Tychicus my wel beloued brother, and not a brother onely for the sinceritie of his faith, but also a minister and an helper in the gospels business: whom I haue sent vnto you for this purpose, that you might knowe certainly in what state we are, and that you should be much comforted by his being there, lest your hearts should be discouraged through myne afflictions. For I am so tied and bounde, that the gospel of Christ doeth triumphe, notwithstanding, men out of the prison. My prayer is, that peace and mutual loue ioyned with sincere faith, may be vnto all the brethren. Of faith springeth charitie, a charitie now witheth concord. These thye with prosperous procedyng, graunte vnto you God the father, and the lord Iesus Christ. The loue and merciful goodnesse of God be for euer with all them that with an vntained conscience and vnspotted life, loue the lord Iesus Christ: and bespying the transitory ryfle of this worlde, folowe the thynges that are eternall and heauenly. And to comforte this mine hartle prayer, I beseeche god graunte mercifully.

Amen.

Thus endeth the paraphrase vpon the Epistle  
of S. Paul the Apostle to the  
Ephesians.